The Uintah Basin Standard

Editorial

Taxpayers Association calls for school changes

Guest editorial by Howard Stephenson

Utah Schools should provide parents a choice in where they send their children to school, discontinue the career ladder program, replace the state core curriculum requirements with competency requirements, turn school lunch over to private enterprise, and require principals and other administrators to teach at least one period each day.

These and many other recommendations are part of a report published by the Utah Taxpayers Association in our monthly newsletter. The report follows several weeks of research involving meetings with a broad range of education professionals, parents, and taxpayers actually attending classes with a high school student.

If parents were provided a voucher representing the money now spent on each student in the public schools, they could choose the school which they felt best responds to their student's needs. By competing for students, both public and private schools would become more competitive and stop behaving like monopolies.

Core requirements restrict participation in arts and vocational classes. Utah public education should drop the core curriculum in favor of competency requirements: when students obtain a certain competency and proficiency level in math, science, history, reading, literature, and writing, they should be allowed to move on and should not be subjected to mundane classes which stifle their passion for learning and destroy creativity.

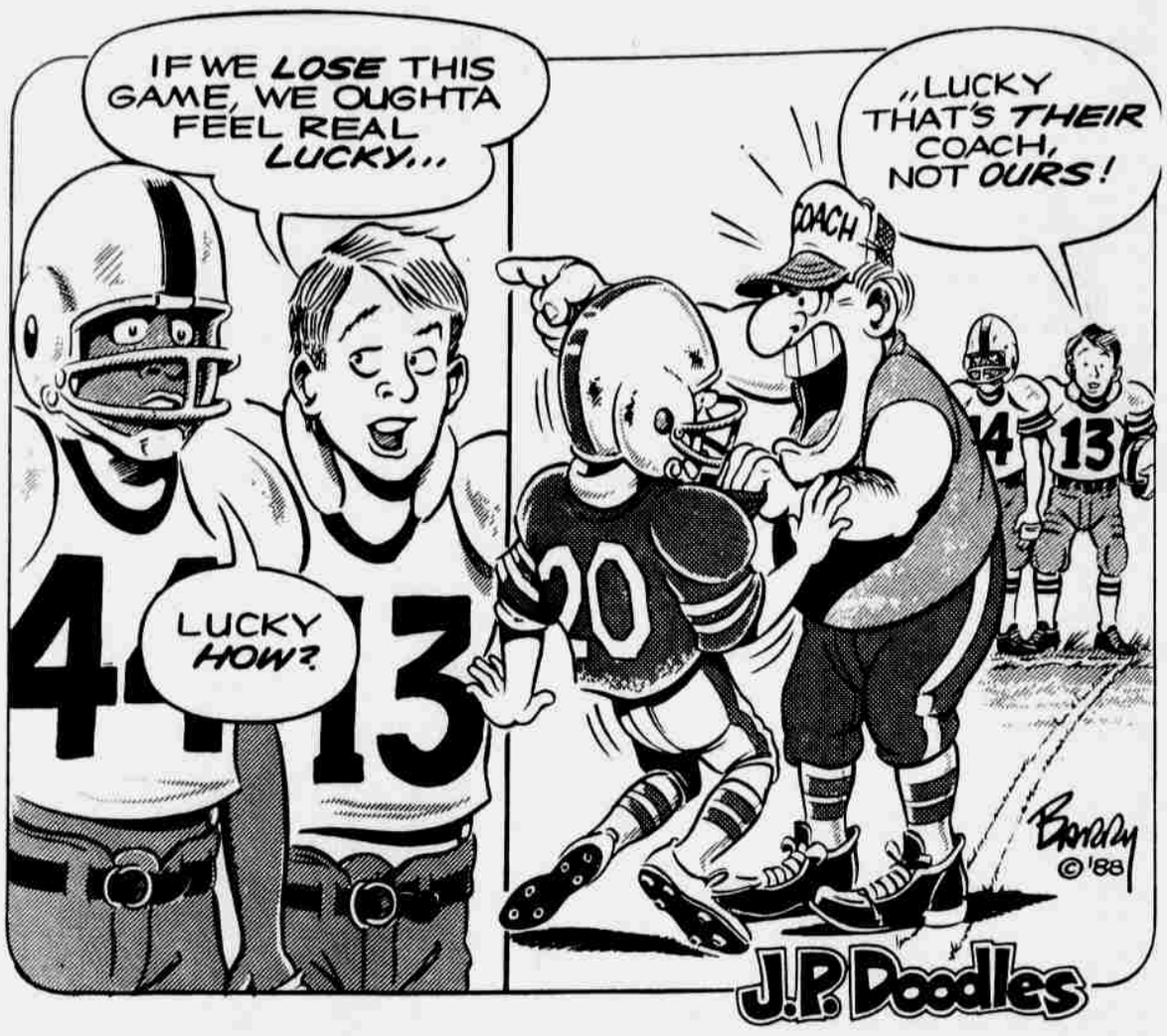
We feel the career ladder program, which pays certain teachers more for taking on additional duties, should be replaced with pay for performance, rewarding teachers and entire school faculties for improvements in students performance and school academic achievement. We also recommend that principals and other administrators be required to teach at least one period per day, to keep them aware of what is happening in the classroom and to make them more sensitive to the needs of teachers and students.

A portion of the regular school funding should be earmarked for computer-assisted instruction, with labs that will enable teachers to handle Utah's already large class loads, and provide diagnostic tools for determining where each student needs help, particularly providing immediate interactive feedback necessary for effective learning in math and sciences.

Greater flexibility in hiring qualified teachers, not necessarily certified, for even one class per day, could help to end the present shortages in math, science, and foreign languages. These teachers could be utilized from other fields to teach part time, but would be expected to prove their abilities just as full-time teachers should.

The allowance for one period released-time seminary should be continued, but with better communication and coordination between schools and seminaries concerning student attendance and performance. Other groups could also be encouraged to provide the service; as one non-LDS principal said, "Released time seminary is important in providing a value-based education." If released time were to be discontinued, taxpayers would have to pay an additional $30 million annually to teach and provide classrooms for these students.

Finally, privatization of the school lunch program, such as that being done in Washington County School District, would allow a total change of the atmosphere in the lunchroom, making it more appealing to students and providing food prepared according to children's tastes while still being wholesome.



The full Moon is nine times as bright as the half-moon, since the surface of the visible half-moon is extremely rough and mountainous, which makes for more shadows and less reflected sunlight.

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Letters to the Editor

EDITOR'S NOTE--The UINTAH BASIN STANDARD welcomes and encourages opinions from readers in the form of letters to the Editor. Letters may be utilized to express opinions or comments, and also to highlight outstanding service of an individual or organization to the community. Letters may not be used to replace advertisements of appreciation or "Cards of Thanks", listing sponsors, participants or contributers to a particular event. All letters will be published unless they contain libelous and/or defamatory statements. Letters must be signed and include a telephone number. Letters should be typed or clearly hand printed, double spaced. They can then be submitted to the Standard office at 268 S. 200 E., Roosevelt, Utah 84066, before 5:00 p.m. Friday. All letters become the property of the Standard and may be edited.

Keep up good work in Roosevelt city

Editor's note: *This letter was sent to the Roosevelt Chamber of Commerce.*

Dear Editor;

My husband and I recently drove through your beautiful city. I want to congratulate you for its beauty and cleanliness. The flower pots, throughout, are so beautiful and well cared for, I thought I was in Germany. Keep up the good work.

Cleo Marshall
Orem, Utah

Family misses dog that was poisoned

Dear Editor;

This is a letter to the person that poisoned our dog.

Our dog was a small one that was always confined. He did not run loose, bark or in any way bother the neighbors. He was a house dog, and was never out at night to run loose.

We will in time get over our big loss, but will you get over your guilt for what you have done.

We are sure you have parents. We hope no one puts them through the sadness and hurt that you have caused us.

Another thought is, suppose a child had got the poison?

Jim and Harriet Bowker

Native replies to recent letter

Dear Editor;

In reply to Henry G. Pretty Paints open letter:

My family are all enrolled Utes. What little Shosone, Bannock and few drops of French my family have in their blood, we cherish the people the blood came from. We value our Ute blood, we respect our Ute way, our beliefs. As for my many relatives, most of them are full blood Utes, full blood Indians, a few half-breeds. We respect each other as people, as Utes, as Indians. We're not using other Indian tribes. There's no shame on my family. The people you're speaking for (terminated mixed breeds) are using, suing the Ute Tribe.

I saw some of your people (mixed breeds) among the Ute people. I asked who he or she was because they looked different from the Ute people. I was told they'd been taken into the tribe but weren't Utes. Elders spoke of how they were taken into the tribe in which direction the four women came, before the mixed breeds were created. What was said in the meetings? They spoke of how they broke their words to the Ute people. How they asked to be terminated, what they received. The people I saw, and what the Elders said about mixed breeds aren't based on ideas like you say.

I've heard about my people, what happened to them, about the death, about the cruel treatment on their long marches. I don't need to near your comment about long death marches. A person that supports the mistreatment of the Ute people.

You wrote, "Jews, millions of people died, some in horrible ways, many still bear the burden because of someone like you". No mixed breeds have died in horrible ways here because I strongly object to the mistreatment of the Ute people. Ute people still bear the burden caused by the terminated mixed breeds. The law-suites, the demands, the lies under oath.

There are three groups of terminated mixed breeds disagreeing about how they were going to make demands from the Ute Tribe. You want special demands, take your adult family members with you to hunt big game. Adult family members that aren't on the terminated enrollment. Family members say they have a right to hunt and fish on trust Ute reservation lands because their parent or parents are on terminated roll. They don't need a permit. They don't want to be checked by the Tribe's fish and wildlife conservation officers. They call it harassment. State fish and wildlife officers are told their violating their rights when they're doing their duty by checking them. The permit holder of the terminated mixed breeds want someone else to shoot the deer or elk for them.

Certain groups that participate in sweat ceremonies are having sweat ceremonies to win their law-suit against the Ute Tribe. You break the rules of the ceremonies. Some of the terminated mixed breeds that have land, private property, when they're told to pay taxes, they say it's tribal land. Rules don't apply to terminated mixed breeds.

In my article I didn't say anything about Indian people everywhere. I didn't mention war, Indian men or their memories. Terminated mixed breeds here doesn't mean Indian people everywhere. When you say "It brings shame to all that our people stand for", Ute people aren't using other people. You're the people that are making demands using Ute people. Your law suits saying you're true Utes. By saying "our people", you're forgetting they didn't want to be Ute Indians. They asked to be terminated. Talk about an empty head, who brain washed you?

Using my children is a poor excuse. You don't know anything about how they're raised. My children are innocent to these articles. You're adult retaliation with your words against them is very bad.

I haven't forgot about giving. It's part of my life as a Ute. When my Indian friends, even family, give me a present or something, I give in return. When my non-Indian friends do something for me or give me something, I give them something in return to show my appreciation.

The Ute people took in the mixed breeds, gave them an identity. How do they show their appreciation? With law suits, call themselves true Utes. They chopped off the hand that took them in.

Terminated mixed breeds receive 27% from Ute Tribe. They receive from my great grandparents, my great uncles, my family. They also receive from my people 27% Colorado judgement monies. They have no claim on Colorado monies, yet you take with no shame.

My family traveled from Southern Ute, Ute Mt. Ute, U&O reservations on horse back, on wagons hitched to horses, to be with their families on these Ute reservations. They traveled many days. We speak one language. We share the same blood. We are one people.

The people that go to the tribal office with their demands, threatening law-suits, there is nothing true or truth about them.

When UDC meet at the Tribal office with their demands, a young man speaks for them. He says he speaks for all terminated Utes. When this young man (non-Indian) speaks for all terminated mixed breeds, it means you're all involved in the law-suits, and demands. I haven't heard one person object about being counted, being involved.

The people that responded to my reply on Ireena Gardners article said my creator, like Hitler. I have no interest in who you are and what you believe in. Your names appear on the terminated roll. You're supporters of the bad treatment of the Ute people.

The person that didn't read right saying I didn't know where the sun dance came from, I quote, "Sun Dance was created by Native Indians."

Why is it that you're the only people that cry out? You're the only people with feelings. What about the Ute people? We don't

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FRIBBLES 'N BITS

by Karla Cox

Out of the frying pan and into--well, a smaller frying pan, at least.

My hectic schedule slowed down all at once, but I haven't felt even a moment of boredom, or even much relaxation yet. But when you go from play rehearsals and Primary responsibilities (both gone now) to canning peaches and catching up a summer's worth of clutter (all in and around the customary pursuits), somehow it doesn't seem like the break I might have anticipated. Maybe I should sign up for Organization 101...

There is an indescribable exhilaration that comes from certain activities; performing on a stage is not at all like sorting laundry...but I'll admit I'm not one who ought to be on the high wire all of the time--and there are plenty who thrive there. (Kerilyn, I hope you can keep it up until you get a break...or do you ever need one, you incredible person...)

Personally, I also get a charge from sitting in the sun watching the antics of a child, splashing through rain puddles when no one is looking, or shakin' it in the living room to the music on the stereo. And a lot of other things I won't get into here. You're welcome.

Please excuse the paraphrasing, but "Men [and women and children] are that they might have joy, and have it whenever and wherever they can find it." In about three weeks I might be able to find the floor of my storage room, I might be able to sit down and watch a whole sitcom on TV (laundry or mending in hand, of course), and I'm sure I'll have some project going that doesn't confront me at this moment. But you can bet I'll be enjoying myself, because I firmly believe that's why we are here. And I sense, deep down, that you agree...

But why do you allow me to slip into these occasional philosophical modes when I should be fribbleous? There are peculiarities of the world waiting to be exposed, examined and exterminated.

For instance, while you and I may think the buzzard is a rather repulsive bird, the townspeople of Hinckley, Ohio, like him enough to celebrate his arrival every year, when he comes back to town from his winter home in the Great Smokey Mountains.

The buzzards come back to Hinckley to hatch and raise their chicks; perhaps Hinckley is similar to the Basin (where so many people come back to raise their chicks--and roosters), and the people there are more than happy to celebrate any event that alters the daily course of events even slightly. It's a little scary to contemplate what they do when they celebrate, though...Is the butcher king for a day? (Sorry, but buzzards are dead-meat-eaters, y'know...)

Celebrating doesn't always pay off, however: professional golfer Bobby Cruikshank was in the lead in the 1934 U.S. Open when he hit a spectacular shot and threw his club in the air in a gesture of jubilation. His club came down right on his head, with a conk that so dazed him he ended up coming in third. (Now you know why you hadn't heard of him...)

It's like I said: no matter what the slate looks like, you gotta make it good on your own. Didn't I say that? Too bad Bobby McFarren beat me to the line that could have been my trademark, because now it's all worn out...But who needs a trademark anyway, besides Levis...

Letters

LETTERS

Continued from page 2

have feelings? We get tired of listening to your demands, your lawsuits, saying your true Utes.

There's no end to your using Ute Tribe. No end to your poor excuses.

You can't face reality. What's wrong with saying your mixed breed?

Our Indian neighbors, friends, relatives to the north, are saying there's a person from this reservation calling himself a Ute medicine man. This person they speak of is not Ute. There's nothing Ute about his medicine. I don't know what he is, what his medicine is. By titling himself a Ute medicine man in my eyes, he's an impostor. I saw the power, the respect for life the Ute medicine men had (my grandfather). I want this person to know he doesn't represent me in any way shape or form by calling himself a Ute medicine man. (I'm **not** referring to Mr. Murray the person that is calling himself a Ute medicine man.)

I still say to you, Mr. Pretty Paint, whoever you are, whatever you are, it's totally wrong to use people. Call it hate, racism, shame, call this whatever you want.

A Native Ute
Katherine Ridley

Member discusses terminated Utes

Dear Editor;

This is a reply to Henry G. PrettyPaint:

Who ever you are, I'm going to say to you, I know all the old people (Utes). Who is the person you came from? This person has to be a Ute. Long ago only Utes were here. No mixed breeds. The leaders said if a non-Indian enters, they will destroy us. They'll take your money--a whiteman. They'll be above you and take your land--a whiteman, a person that doesn't talk Ute.

It's true what the old people said. Your standing above the Ute people, because the old people (Utes) that know about you, are gone. You look like white people. You don't look like Utes. Your husbands, wives are the same as a whiteman. Whereever you came from, aren't Utes.

Four women came. I couldn't say they were Indians, maybe half-breeds. When the Ute people were given 40-acre allotments the women asked for 40 acre allotments from the Ute people. They told the Ute people their children would marry into the tribe. The Ute people let them stay on only 40 acres, and told them you can't have any other land. You can't own fish. You can't own the deer. You're not Utes. The four women agreed. They also said they would roll up their fences, return the land back when they left. After their agreement with the Ute people, one of the women's daughters married a Ute. The man took her to Rock Creek. The mother of the young lady arrived at my grandfather's home, because she didn't like the Ute man her daughter left with, crying and demanding to my grandfather (Bob Ridley) who was head of the police, to go get her daughter. She said her daughter was going to school. He left on horseback to Rock Creek. They arrived the next day. Grandfather escorted them in from Rock Creek. He rode behind them. The man and woman rode double on one horse. The Ute man was put in jail. The white woman put him in jail because she didn't like the Ute man. The mother of the young woman married her daughter to a whiteman. Kurip was the name of the Ute man.

You mixed breeds **asked to be terminated,** so you could receive $4,000. Atwine said we're going to leave each other, like when we leave our wife or husband. You're never to return to be enrolled again. Jim Atwine, Wallace Jack, Sapaneis Cuch, Lawrence Appa, John Victory, John Tabee, Pawinnee. These leaders told the mixed breeds, "You can't enroll your children. You're never to return back to the Tribe."

I see you people now. I see what you want again, knowing what was said to you people. I attended the meetings with my husband, Wallace. You mixed breeds can't be identified as Utes.

my brother's wife, her father was Ute, Shoshone, Bannock. He spoke all three languages, his mother a Ute. She didn't wear whiteman's shoes. She wore moccasins. My nephew's grandmother was a Whiteriver Ute. She didn't speak the whiteman's language. My nephew's children are Utes. You can't say anything about them. My grandsons, you can't say they're not Utes. You're whiteman. You never saw the parents of the people you're saying are mixed breeds. You are all young. You don't know, don't speak about them again.

Say the Native Ute person's name you came from. Who is this person? Not a person who's 1/2 white, 1/2 Indian. Say the name of the Native Ute. I hear to much about you white people that don't look like Ute.

Ute Mt. Utes, Southern Utes, we're all one people. We speak Ute language. We don't talk like white people. You people talk the whiteman's language. I have relatives with the Southern Utes, Ute Mt. Utes. We're all one people. Your relatives aren't Ute. I know you people. You can't talk like that about Utes. This is what I am saying to you, the person that wrote the article.

You can't talk about deer. You don't dry the meat over open fire. We use every part of the deer, hide for buckskin. You don't do this.

Irana Bomgarner can't sue Ute Tribe. You're not Ute. You're terminated. The tribal member that helped you against Carlin Cuch's case, I know who helped you win your case against Ute Tribe.

This is all I have to say, "Leave the Ute people alone. You're terminated."

A Whiteriver Ute
May Ridley Jack

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AGRICULTURE

Continued from page 1

must pump irrigation water to feed their livestock or water their crops; and supporting biotechnological research, which will help farmers and ranchers be more efficient with the inputs they must use to produce food and fiber.

"One day soon, America's farmers will be denied the opportunity to use many, if not all, of the chemicals that have helped make them the most productive agriculturists in world history," he said. "We urge a greater effort to support adequate funding for biotechnology at Utah State University. There are numerous opportunities for spinoff industries in the private sector."

He also urged state economic development officials to put more effort into promotion of the state's farm products. "Every future trade mission, both domestic and abroad, should be required to consider the agricultural potential," Wallentine said. He urged state officials to develop a "think tank" of leading farmers and ranchers to participate in the planning process for future trade missions.

Wallentine said development of any kind in rural Utah will be slow in coming if the "infrastructure" of this portion of the state is not enhanced. He urged government officials to consider helping rural Utahns solve such problems as a lack of local medical and dental car, improvements in the educational opportunities for rural students, and upgraded efforts to maintain and improve the rural highways of the state, which are often used as the farm-to-market roadways by the state's farmers and ranchers.

Erin Cornaby won first place in the Junior Judging, EPT selection judging, at the Polled Hereford Field Day, held recently in Spanish Fork.

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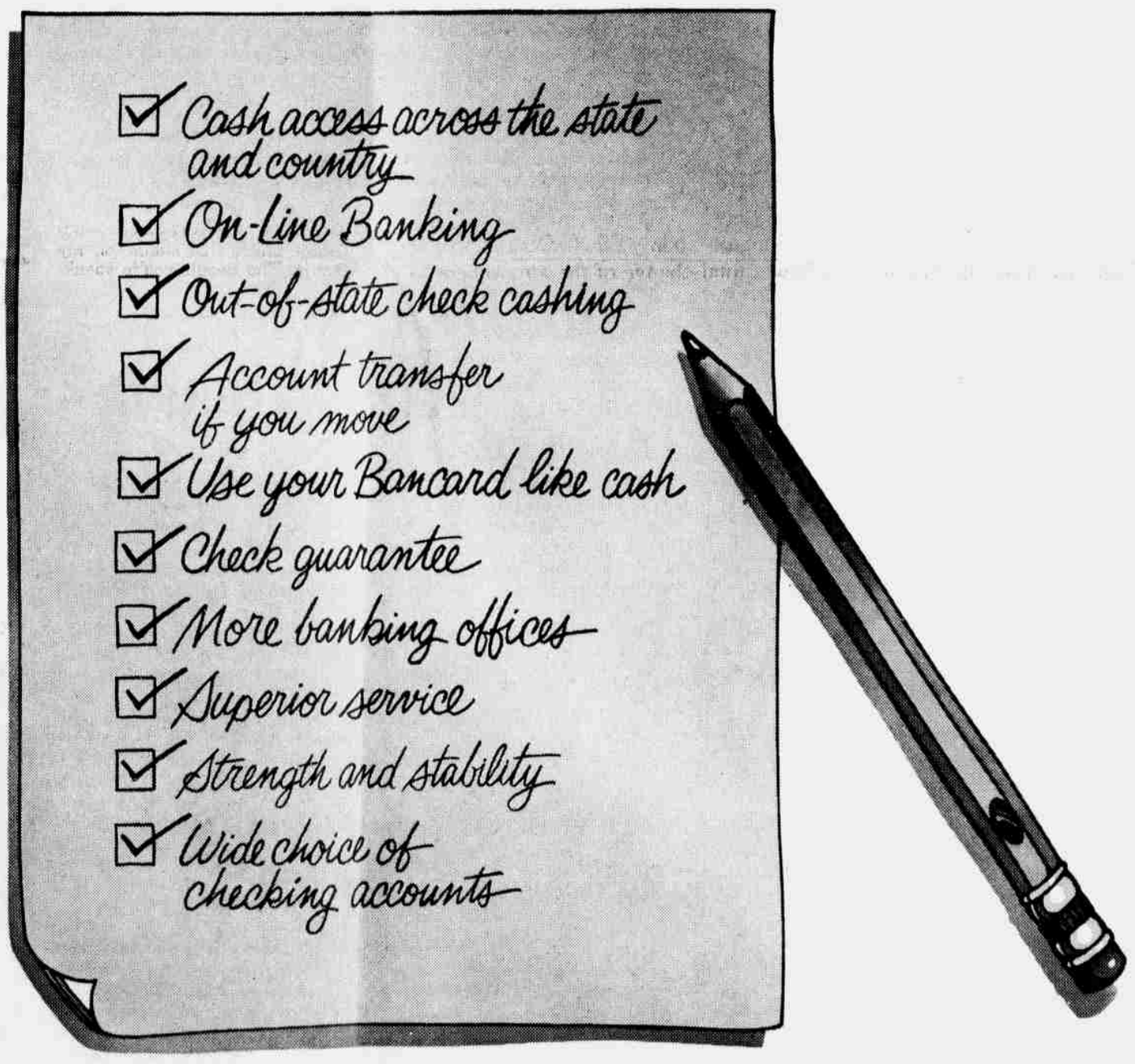

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